



## THE HISTORY AND MYSTERY OF TOBACCO.

TO what extent active stimulants are necessary for the health of the body and the development of the intellect, affords a subject of speculation which, it seems, will never be brought to a satisfactory conclusion. Speaking without referring to the experience of all ages, we would say that, beyond a sufficiency of wholesome food, nothing more was necessary to sustain the human body in its greatest perfection; yet it is notorious that, from the earliest ages and among all peoples, the custom has prevailed of using a thousand substances, evidently for no other purpose than to give unnatural acceleration to the system; and thus, through the body, add im-

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pulse to the workings of the immaterial and immortal principle.

Tobacco, if not a necessary of life, has become very essential to human happiness; for its use is seen among all nations, and includes every class of people, from the most savage to the most refined. Considering the comparatively short time that the plant has been known, its universality is past comprehension, and the mind is lost in the attempt to discern the elements of its propagation. In some countries, men, women, and even children, are its slaves. Witness the devotion to it among the Turks, the Persians, and other Eastern nations—we can not recall them to our minds without imagining the pipe. In the Burman Empire it is said that both sexes smoke incessantly. In China an indispensable article of a lady's dress is a pocket in which to carry a pipe and tobacco. In all South America the women as well as the men indulge in the weed; and in Lima the sex, in every condition of life, puff their *cigaritos* in the streets. In Mexico the ladies have their little cigar, and use it with a grace that goes far to reconcile one to the custom. The French, Spanish, and Italians also use tobacco, but less than all other nations are amenable to the charge of abusing it. The English consume an immense quantity, and take the lead in snuffing. Tobacco is every where to be met among the northern nations of Europe. The Germans smoke all the time, in all places, and often when asleep as well as when awake. Americans who have gone to their country apparently as smoke-hardened as a ham, have intimation that, by comparison, they were not capable of sustaining the reputation of being great consumers of the weed. In the United States more tobacco is raised and destroyed, in proportion to the population, than in any other country; but we waste, by our extravagance, quite as much as we consume.

What were the vegetable substances used by the ancients to produce "inspiration" is not known. We have information enough, however, to enlighten us as to their effects, in the descriptions of the celebrations of the Egyptian mysteries, of the strange infatuations of the Grecian oracles, and in the grosser entertainments of decaying Rome. In the East Indies there has been used from time immemorial an extract of hemp, which is said to be infinitely more pernicious than any other stimulant, and much more exhilarating. The "betel" is also universally used in Ceylon, and the women are more inveterate chewers than the men, as it is said that a lady never appears abroad without her little silver box of betel leaves and prepared lime. The habit is represented as most repulsive; and, as might be supposed, kissing is there unknown—a lover meeting his mistress applies his nose to her cheek much after the Laputan style of salutation. A traveler speaking of this matter, says: "So utterly abhorrent do I hold this betel-chewing propensity, that if Venus, the laughter-loving goddess herself, decked with the

most bewitching of her wreathed smiles, were to appear with betel-stained lips, I really doubt whether the most impassioned of her admirers would not experience some slight disgust." With such examples before us, we are forced to the conclusion that there is a heaven of evil in our natures which constantly demands what appears to be unnecessary for our health or existence; and, even while we may ourselves be arrayed in the panoply of the reformer, we often only dispense with one "bad habit" to yield ourselves to another. With the discovery of tobacco was rapidly abandoned nearly every other substance used for similar purposes; and the lightning-speed with which it spread over the world is one of the greatest miracles in the history of commerce and the coincident appetite of the human family.

How did the people of all time, up to 1500, manage without "the weed?" What was Caesar's "way" when for the moment annoyed?—did he bite his fingers, pace his room, or rap his knuckles on his armor? Napoleon, under such circumstances, took snuff. It would seem that the portrait of Diogenes, housed in his tub, was never complete, because he had not a rude pipe sticking through the opening, while the blue smoke curled about his independent head. Yet this might have spoiled his best accredited saying, because his telling Alexander to "get out of his sunshine," is more sublime than saying that "he did not care a whiff of tobacco smoke for any king in pagandom," as is daily observed by kindred philosophers in these modern times.

Columbus and his companions were the first Europeans who discovered tobacco, and their surprise at witnessing the Indians ejecting smoke from their mouth and nostrils is warmly expressed. The first allusion to the subject is as follows: "Among other evil customs, they (the Indians) persist in one which is very pernicious, that of smoking, called by them tobacco, for the purpose of producing insensibility. This they effect by a certain herb, which, as far as I can learn, is of a poisonous quality. The chiefs, or principal men, have small hollow sticks, about a span long, made in a forked manner, the two ends of which are inserted into the nostrils, while the other extremity is applied to the burning leaves, which are rolled up in the manner of pastiles. They inhale the smoke till they fall down in a state of insensibility, in which they remain as if intoxicated." It has been generally believed, as by Cortez (who was led to examine the quality of the weed from its universal use among the tribes of Tabaca, in Yucatan), that the name Tobacco originated there; but Humboldt, with great apparent truth, asserts, that the familiar word is used in the Haytien language to designate the pipe, and that, by an error of the Spaniards, they transferred the name of the pipe to the plant itself.

Sacred as the Yucatan and other aboriginal tribes considered tobacco, it attracted very little attention from the immediate followers of



THE GREAT SPIRIT.

Columbus, who looked upon its use with the same contempt that they did upon other offensive customs of the savages; and its first introduction into Spain, by Hernandez Toledo, in 1559, was only as a curiosity; it was principally noticed on account of its supposed medicinal qualities.

Gradually, as the Western World became more and more known, it was found that the North American Indians made the use of tobacco not only a matter of social and personal pleasure, but that every where the calumet was the emblem of peace, and, of course, the indication of their highest civilization.

Nearly half a century after the discovery of tobacco, Jean Nicot, Ambassador of France to Portugal, became acquainted in that country with its uses, and was soon an enthusiastic admirer of it. On his return home, he appears to have taken a great deal of pride in urging its virtues upon the fashionable *habitués* of the court. As he was the teacher of a foreign fashion, no doubt he soon had many followers. Nicot's disciples, in accordance with the spirit of the age, and no doubt desirous of justifying their own conduct, gave currency to the exaggerated stories of the virtues of the weed, and it was by

many looked upon as the most valuable product reaped from the discovery of the New World. Finally, attracting the attention of the great Catharine de Medicis, she ordered that, in honor of her sovereign self, the plant should be called *Herba Regine*; and thus endorsed, in the course of a few years its consumption became universal among a nation acknowledged to be the most polished in Europe. Meanwhile, a legate of the Pope, Santa Croce, who was distinguished for bringing a piece of the true cross from the Holy Land, added to his celebrity by also introducing tobacco into Italy. It was not, however, until after Sir Francis Drake returned from Virginia, in 1583, that the custom of using tobacco obtained any prominent place in England; but once introduced, it not only became popular, but there was created in its favor an enthusiasm unknown on the Continent. This, no doubt, arose from the fact that it was from the beginning patronized not only by persons distinguished for their position at court, but also for their wit and great learning. Tradition says that, in the time of Queen Elizabeth, Sir Walter Raleigh used to sit at his door with Sir Hugh Middleton and smoke. The custom was thus sanctioned, through the public manner in which it was ex-



hibited; and the passers-by inhaling the aromatic flavor, imitated the example.

Says a contemporary, speaking of its introduction into England, "Men used it every where; some for wantonness, some for health's sake; and with that insatiable greediness past understanding, they sucked the reeking, stenchy smoke thereof through an earthen pipe, which they presently blew out again through their nostrils; so that Englishmen's bodies were so delighted with the plant, that they seemed, as it were, degenerated into barbarians."

The French ambassador at Elizabeth's court, in 1600, only seventeen years after Sir Francis Drake returned from America, and set the example of using tobacco, writes, in his dispatches to Paris, that the peers, while engaged in the trials of Essex and Southampton, deliberated upon their verdict with pipes in their mouths! The enemies of Raleigh charged upon him that he looked out of a window in the Tower and smoked while Essex was going to execution; it is certain that he went to his own, pipe in mouth.

How far this was a crime in Raleigh smokers must determine; the times were troublous when he gazed upon his fellow-courtier speeding to an untimely death, and the pipe may have been his only consolation—all that was left to him in his misfortunes. Raleigh, in the sad pageant before him, may have anticipated his own unhappy fate; and he, no doubt, in the philosophy of his thoughts, compared life to the fleeting cloud of his own creation, and thus prepared himself for his impending doom. To persons who habitually smoke, the soothing influence of the weed, and the firmness it adds to the nerves when presence of mind is needed, is proverbial. It was only recently that we read of a street fight "out West," where a gentleman was unexpectedly fired upon by several persons, and being without weapons, retreated a considerable distance, the bullets from revolvers and the shot from "double bar'ls" rattling past him; and, says the editor, in the enthusiasm of his description, "the gentleman was so cool throughout the attempted assassination, that he never once ceased to puff his cigar."

Popular as tobacco became, it was finally destined to meet with powerful opposition; yet it maintained itself in spite of the wrath of those who could, with ease, destroy principalities and powers. Governments made laws against its use. The terrible Turk, Amurath the Fourth, caused its votaries to be strangled. In Russia, its admirers had a pipe-stem run through the cartilage of their nose; and, for a second offense, were torn to pieces by the knout. In some parts of Switzerland the public authorities placed smoking among the sins forbidden by the Decalogue. The Popes of Rome issued their bulls against the evil habit, Urban VII. absolutely excommunicating all persons found indulging in the practice. Queen Elizabeth, before her death, showed a desire to discountenance tobacco; but it was not until her successor, James, ascended the throne, that royal edicts

were, with any severity, brought to bear upon it in England. This monarch seems to have inherited as great a dread of tobacco as he had for a naked sword; and having disposed of his patronage, and become possessed of leisure, he commenced a systematic attack upon the fascinating plant, and, much to the edification of his admiring subjects, and the amusement of the antiquarians of the present day, he published his celebrated "Counterblast of Tobacco," in which he shows himself capable of calling hard names, and very proficient in abuse. It is possible that this weak-minded and weak-headed monarch essayed the use of the pipe, and, in his vanity, supposed his royal prerogative would have relieved him of the penalty of its first using; for no one who has not felt the deadly sickness could so vividly describe the sensation. Our very head swims as we read it. "The use of tobacco," says his Majesty, "is a custom loathsome to the eyes, baleful to the nose, harmful to the brain, dangerous to the lungs, and in the black reeking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

But King James, amidst his denunciations, lets us into a bit of history which must surprise every one who remembers how recently the custom of smoking was introduced, and how difficult it was to obtain the weed. He says: "And for the vanities committed in this filthy custom, is it not great vanity and uselessness that at table, a place of respect, of cleanness, and of modesty, men should not be ashamed to sit tossing of tobacco-pipes, and puffing of the smoke one to another, making the filthy fumes thereof to exhale across the dishes, and infect the air, when very often men that abhor it are at their repast? . . . But not only meal time, but no other time, nor action, is exempted from the public use of this uncivil trick. Is it not a great vanity that a man can not welcome his friend now, but straightway they must be in hand with tobacco? No, it has become, in place of a curse, a point of good-fellowship; and he that will refuse to take a pipe with his fellows is accounted peevish, and no good company; yea, the mistress can not in more mannerly kind entertain her servant than by giving him, out of her fair hand, a pipe of tobacco." Much as we are disposed to marvel at the universal use of the plant in our day, we find, with all of our abundance of means to gratify our appetites, no such abuses as spoken of by the "British Solomon." Gentlemen never intrude their smoke at tables where sit those who abhor it, nor would it be an act of courtesy to expect a friend to smoke who signified a distaste to do so; and, above all, so far are the mistresses of our hearts and homes from being expected to hand us the pipe, that their presence for the time being commands, as a mark of respect, that an end be put to the enjoyment of the fragrant Havana.

As might be expected, a plant of such universal favor has called forth many treatises; more than sixty-three in the English language



have been given to the world, many of which possess rare literary excellence; some extravagantly extol its virtues, while others (which, by the way, are far the greater portion) as violently declaim against and deprecate its use. In addition to these, there have appeared many papers in the different languages of Europe. The titles of some of the fulminations that followed the "Counterblast" afford us a very good idea of their merits. Among the many, we have: "*A chew of Tobacco for Gentlemen in livery*;" also quite an extensive pamphlet entitled "*Tobacco battered, and the Pipes shattered (about their ears that idolize so base and barbarous a weed, or at leastwise overlove so loathsome a vanitie)*, by a volley of holy shot thundered from Mount Helicon." A devotee gives the world "*A right pleasant and veritable discourse, touching divers choice, rare, and curious particulars concerning the historie of the 'Holy Herb.'*"

Charles the Second wrote to the University of Cambridge, forbidding its members to wear periwigs or smoke tobacco; yet the members of that ancient seat of learning have continued, even unto this day, to render their heads hideous by the masquerade of false hair, and to make themselves comfortable by the free use of the proscribed plant. Under the reign of Louis the Fourteenth, the wish of the monarch was the law of the land—the breath and vitality of the courtiers. Catching his cue from the Vatican, Louis set his face against the use of snuff, and desired Fagon, the physician of the court, to deliver a philippic against its use. The learned doctor proceeded with due solemnity with his task, but astonished the multitude, amidst one of his grandest flights of eloquence, by producing his box and taking a lusty pinch; and then, evidently unconscious of his inconsistency, he resumed the thread of his denunciations with increased vigor.

Sir Walter Raleigh, before he became involved in political troubles, instituted stated meetings of the wits of his day, who met at the Mermaid, then a popular tavern in London. Around this social board assembled more genius and talent than the world ever witnessed before, or will probably see again. Among the constant attendants were Selden, Beaumont, Fletcher, Ben Jonson, and Shakspeare. If the social and convivial conversation of these wonderful men could have been preserved as uttered, while thus unrestrainedly indulging in the feelings of friendship and the flow of wit, what book, uninspired, that we now possess, would equal in interest the records of this? Jonson was eminently a free liver, and no doubt the noisy one of the circle. There was a roystering character about old Ben that makes a fine contrast to the conduct of his companions. We can imagine him, with Shakspeare on one side and Raleigh on the other, giving forth one of his own songs, and putting particular emphasis upon the lines:

"But that which most doth take my purse and me,  
Is a fine cup of rich Canary wine,  
Which is the 'Mermaid's' now, but shall be mine."

Then the Dame Quickly of the establishment would appear with the said "Canary," perhaps imported in one of Raleigh's own ships, while the philosophical and poetical navigator detailed to the members of the club the wonders he had witnessed in his many voyages, the strange sights he had encountered on the plantations of Virginia, and the probabilities of his realizing his day-dreams of finding El Dorado. Meanwhile pipes would be introduced, and after all were well filled and lighted, the prejudice of the king against the use of the weed would be discussed, the necessity of appearing to fall in with the humor of the court commended, when old Ben Jonson—laureate and office-holder as he was—would become excited, and, curling an extra whiff of smoke around his well-bronzed face, exclaim, "Tobacco, I do assert, and will affirm it before any prince in Europe, to be the most sovereign and precious weed that ever the earth tendered to the use of man!"

Among the amusing epigrams that have been preserved, written in praise of tobacco, the following is perhaps one of the very best:

"Much meat doth gluttony procure  
To feed men fat as swine,  
But he's a frugal man indeed  
That on a *leaf* can dine.  
He needs no napkin for his hands,  
His fingers' ends to wipe,  
That hath his kitchen in a box,  
His roast meat in a *pipe*."

Writers have not been wanting, who have spent much time and ingenuity in the endeavor to prove that tobacco was centuries ago known to the Eastern nations; but nothing to make us give credence to such an idea has ever been eliminated. The use of pungent herbs in the form of snuff, however, is a very ancient custom; for ever since the time of Hippocrates sneezing powders, or sternutatories, are said to have been in vogue. It has been supposed that Shakspeare refers to this custom in his play of Henry the Fourth, when, in describing a fop of those early days, he says—

"He was perfumed like a milliner,  
And 'twixt his finger and thumb he held  
A pouncet box, which ever and anon  
He gave his nose."

The Chinese, according to their accustomed vanity, pretend to have been acquainted many ages with tobacco. It is presumable that they first received the plant from India (to which country it was conveyed by the Portuguese), as no allusions to it are found in any authentic Oriental works written previous to the time of this introduction. The reader will also remember that the stories of the Arabian Nights, although illustrating the social habits and customs of a people now proverbially fond of tobacco, make not a single allusion to the custom of smoking. The Turks must have received the commodity from Europe about the same time that Persia received it from the East. Sandys—an Oriental traveler, who was in Constantinople in 1610—says, "that the Turks delight in tobacco; which they take through reeds, that have joined unto them great



REVERIES OF THE CIGAR.

heads of wood to contain it, and learned the custom from the English." An enthusiastic son of the Emerald Isle became inspired with the idea of appropriating to his countrymen the honor of using the weed as early as the tenth century, and attempted to prove the fact by the alleged discovery of some antique pipes, which, it is contended, once belonged to the Danes. The whole story can be found in the "Anthologia Hibernica;" but as the author has neglected to show that "a hollow tube" could not be used to burn any thing else than tobacco, we are, of course, left in doubt, and must consider the whole theory as mere smoke.

The advocates of the use of the narcotic have the authority of great names. Milton solaced himself, upon going to bed, with a single pipe and a glass of water—a habit which displays his temperance and neatness. The gentle Sir Isaac Newton, in his palmyest days, was urged by his friends to choose a wife; but he made

his intended spouse mortally offended by taking her hand and using the tapering forefinger to clear out his pipe. Old Isaac Walton was as fond of tobacco as he was of angling. The members of the famous Kitkat club became celebrated for their consumption of the "Virginian weed." Dr. Willis, in his account of the great plague of London, says, "that during the whole sickness it was observed that no tobacconist's house was ever known to have been infected, or indeed those who smoked." The immortal Locke writes: "Bread or tobacco may be neglected; but reason at first recommends their trial, and custom makes them pleasant." Burton, author of the "Anatomie of Melanchollie," pronounces the weed "a sovereign remedy to all diseases; a virtuous herb, if it be well qualified, opportunely taken, and medicinally used."

Tobacco grows well in almost every part of the world; and, so far from being a tropical plant,



its best qualities are developed in temperate climates. European governments have found it profitable, in most cases, to prohibit its cultivation in their dominions except in limited quantities, preferring to receive it from abroad, and make it a source of revenue. It is raised in most of the southern and western parts of Russia. In Holland and Belgium it is only produced for the leaves used as the coverings of cigars. In Prussia, Austria, and France its cultivation is almost prohibited. Spain gets her supply from Cuba and Brazil. In England no tobacco is now allowed to be grown. Sir Walter Raleigh introduced it into Ireland along with the potatoe, and produced both, side by side, upon his estate at Gongall. In Mexico it is a government monopoly, and her citizens are not allowed even to import it without incurring heavy penalties. It has been successfully cultivated in every State of our Union; but with Virginia is it more particularly associated in historic interest; for her name, in early times, was synonymous with the plant itself.

Previous to 1616 there seems to have been no systematic cultivation of tobacco in that State; but in that year Sir Francis Dale commenced planting on an extensive scale, and only seven years afterward a large quantity was exported to the mother country. In 1639, the Grand Assembly, in consideration of the excessive quantity of "late years" planted in the colony, passed an act that all tobacco raised in the present and two succeeding years be absolutely destroyed and burned, excepting and reserving so much, in equal proportion to each planter, as shall make, on the whole, the just quantity of one hundred and twenty thousand pounds, stripped and smoothed. So prominent is the place that tobacco occupies in the early records of the middle Southern States, that its cultivation and commercial associations may be said to form the basis of their history. It was the direct source of their wealth, and became for a while the representative of gold and silver; the standard value of other merchantable products; and this "tradition" was further preserved by the stamping of a tobacco-leaf upon the old continental money used in the Revolution.

The wives of a number of the first colonists of Virginia, it will be remembered, were exported from England at the price of one hundred pounds of tobacco each; and as the "Governors of the Colony" selected young women "who were well recommended for their virtues, education, and demeanor," the demand increased, and higher prices still were gladly given for such agreeable "help mates." Among other things illustrative of the times, the minister's salary was paid in tobacco, and the claim had priority over all other debts; and whoever was absent from church without a valid excuse was fined a pound thereof; and if absent a month, fifty pounds; and for abusing the minister the penalty was a forfeiture of the whole crop!

There are more than forty known varieties of tobacco; but the differences are mainly the



TOBACCO PLANT.

result of climate and the mode of culture. The plant is an annual, and may be generally described as having a strong, erect stem, with luxuriantly flowing foliage. The leaves are of a rich green, and grow alternately on the stalk, at intervals of two or three inches; they are oblong and spear-shaped; those near the ground obtain the length of twenty inches, and they gracefully decrease in size to the top of the plant. The flowers are externally yellow, and red within, and crown the pyramidal foliage in rich clusters, which are succeeded by kidney-shaped capsules of a rich brown color, each one of which contains ten hundred most minute but perfect seeds—the united number of each plant averaging one hundred and fifty thousand!

"Of all known vegetable productions," says an enthusiastic writer, "tobacco is constituted and composed of the richest, strongest, most delicious, and delightful ingredients. The alcohol or spirit, the oil and opium, the sugar or saccharine matter, the mucilaginous wax or gums, the acids and nitre, with many other of the volatile salts, all harmoniously combined, constitute this the richest and most delicious compound ever engendered and generated in any one plant."

In the cultivation of tobacco the very best lands are required. Every one has noticed how large a proportion of a cigar is incombustible, at least one fourth or fifth of the whole weight of the dried leaf. Now, these ashes, so carelessly thrown away, are composed of the most important mineral matters necessary for vegetation; and their vast quantity, when considered relatively to the whole crop, exposes the reason



TOBACCO PLANTATION.

why, of all vegetable productions, tobacco is most exhausting to the soil. To facilitate the advancement of the crop, the planter, in early spring, prepares a hot-bed for "plants," and thus anticipates the lagging season. The ground in which they are to be perfected is carefully plowed, pulverized, and drained. This having been done, parallel furrows with a small "seeding plow," are run two and a half feet apart, then crossed again at right angles, which divides the ground into exact squares. The laborers then commence with the hoes, and draw the earth in each square into a hill smoothed on the top, and *patted* by one blow of the hoe. Upon the first fine rain the plants are removed from the seed-beds, and are delicately placed in each hill. If the work has been properly performed, replanting is not necessary, and the "crop is in." Now commences the constant labor of cultivation. Every few days the weeds have to be cleared away and the soil broken up. As the young plant gains strength, plows are substituted in place of the hoe, and the grass growing near the roots of the plant is pulled out

by the hand. Finally, the plants becoming too large to admit of horses between the rows, the hoes are resumed until the work is complete. The moment the "blossom" appears, after a few of the finest plants are selected "for seed," the remainder are "topped." From this time until the crop is safely housed, it is a source of constant anxiety to the planter. He is fearful of storms, of frost, of worms—his worst enemy; then the "suckers" are to be pulled off, and the "ground leaves" are to be saved.

The tobacco-worm, so voracious in its appetite, disgusting in its appearance, and so remarkable as being the only living creature, except man, that habitually eats tobacco, grows to the length of three inches and upward, has a black head, is of a greenish color, marked with rings. These destructive creatures come in what the planters term "gluts." The first one takes place when the plant is half grown, the second when it is ready for cutting. If they were not killed as fast as they appear, they would soon destroy the crop. Turkeys are called in to aid the negroes in the extermination, and their in-



dustry and perseverance are quite animating. They eat thousands, but seem to enjoy the sport of killing for the amusement alone. Upon the appearance of the "second glut," the plant is too high to allow the enemy to come within reach of even the tallest gobblers; the labor, therefore, devolves exclusively upon "the gang," the members of which are constantly on the watch, destroying the eggs and the just-developed insect. No other business, for the time, is attended to, and the destroyer is generally conquered; and when the worm disappears the second time they are no longer a source of trouble to the growing crop.

When the plant is thoroughly ripe, and begins "to yellow," the stalk is cut off close to the ground, and taken to the drying-houses or sheds and hung up. Once dry and well "cured," the stem of the leaf being free from sap, it is stripped from the stalk and tied in bundles of a quarter of a pound weight. The leaves, as may be supposed, present different degrees of excellence, and they are duly assorted and known as "yellow," "bright," "dull," etc. After a variety of processes which they go through to be brought to their most perfect form, which require constant attention from the producer, the staple is finally prepared for market, and then packed in the hogsheads that are so familiar through the world.

It has been calculated, with great apparent truth, that about one-tenth of the whole population of the United States is occupied in the cultivation and manufacture of tobacco. The amount of the present production is about two hundred millions of pounds—twenty millions less than it was ten years ago. Meanwhile, the home consumption has increased, not only in proportion to the population, but also in the ratio per individual! The States engaged most largely in the staple at present, are Virginia, Kentucky, Tennessee, Maryland, North Carolina, and Ohio. Singular as it may seem, Connecticut raises considerable tobacco, and much of it is of the very best quality known to the trade.

It is a curious fact in its history, that the exports from this country have varied but very little in the last fifty years; in 1790 our country, in round numbers, sent abroad one hundred and eighteen thousand hogsheads, in 1840 one hundred and nineteen thousand. This is one of the most curious facts developed in statistics, and may probably be directly traced to the fact that the population and wealth of European countries have not increased, and that the duties levied upon its introduction are as high as can possibly be borne.

No article of commerce pays a duty so enormous, compared with its home price, as American tobacco. From it is derived an important part of the revenue of almost every European Government. In Great Britain, the import duty is three shillings sterling (seventy-five cents) per pound—about twelve hundred per cent. upon the original cost—and two dollars per pound on

manufactured tobacco. Thus for what her people give us less than two millions of dollars, they pay to their own Government, for the privilege of using it, twenty-two millions of dollars, which is twice the sum realized by the American producer for all the tobacco exported to every part of the world! As might be supposed, the most stringent laws govern its introduction into that country, and a large fleet of ships and a heavy marine are supported to detect smugglers who alone traffic in this article. It is therefore not surprising that among all the wonders of London, and all the creations of that great Babylon dedicated to commerce, few are so remarkable as the government warehouses used for bonding or storing tobacco. Their interiors present such vast areas of ground that they become bewildering to the eye, and they never had any rivals in size until the erection of the Crystal Palace. Almost as far as the eye can reach are alleys of hogsheads, whose number is immense. In all convenient places are large scales for weighing, together with other apparatus connected with the operation of examining the staple. To accomplish this purpose, a hogshead having been selected, the head is knocked out, some of the staves loosened, and, by a dexterous movement, the wooden covering is taken completely off, so that the contents remain standing upright—a dense, impenetrable mass of tobacco leaves. Supposing that, upon examination, the "inspectors" find that the exterior, through the action of sea-water, bad packing, or any other cause, has become damaged, they call in laborers, who chop the defective parts away. This accomplished, the remainder is weighed, in order that the duty accruing to the Government may be determined upon; the hogshead is replaced, and the "purged contents" are ready for sale in the market, eventually to appear in the form of cigars or snuff.

The "damaged tobacco," which accumulates in vast quantities, and would be of immense value if thrown into the market, is all *burned up* within the walls of the warehouses, lest its sale should diminish the revenue of the kingdom. The kiln in which the destruction takes place is called the "Queen's tobacco-pipe." As the smoke might be deleterious, the stem of the vast pipe is carried to an immense height. The ashes that remain after the conflagration are sold to enrich the garden beds in the vicinity of all the great ports.

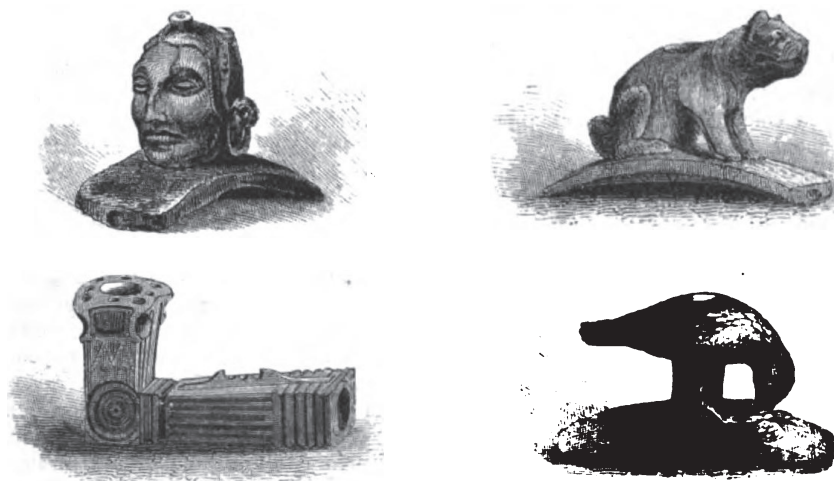
The adulteration of tobacco would form a novel history of itself. We know but comparatively little of the extent of this fraud in the United States, the staple being too abundant to make it an object of great importance. In England the artificial creations of tobacco are carried on with wonderful ingenuity and success. It is the exception to the rule to find a genuine article exposed in the shops of London. An extensive trader was on one occasion arrested upon the charge that he mingled foreign substances with his tobacco; but on the trial he was discharged, because he demonstrated that

he did not adulterate tobacco, having never used the article at all in his manufacture. By many the delicate yellowish-brown spots that are peculiar to some tobacco leaves are considered a sign of superior quality; this idea very generally prevails, and it has been asserted that they never show themselves upon an inferior staple. A London dealer, before he was found out, amassed a great fortune by sprinkling his cigars with a distemper that closely imitated these admired freckles. Another merchant offered a large reward to a celebrated chemist, if he would produce an artificial but permanent imitation. Without experiment, the task appeared easy; but the most protracted exertions to accomplish it resulted in failure.

The most common way of using tobacco is in the form of smoke, to accomplish which many expedients have been resorted to. A tribe of Africans, known as the Bechuanas, have a way very characteristic of their general intelligence. They take a limber twig, and bending it in the form of a semicircle, bury it in the mud, after which, having pounded down the earth to sufficient hardness, they pull out the twig, and thus

leave a hole that answers the purpose of a pipe-stem; a little tobacco is then set on fire at one end of this underground tube, and the savage, applying his mouth to the other, drinks up the smoke to his entire satisfaction. The Kirgeezes of the same continent, mix a little tobacco with other pungent herbs, and digging a large hole in the ground, put them in it and set them on fire. The savages then lie around the "sweet incense," head to head, and thus inhale the vapor. A tribe of Indians originally inhabited Panama whose chiefs and great men had their servants blow tobacco smoke in their faces, and indulged in the luxury in no other way. The Hawaiians habitually swallow the smoke, and a few whiffs are sufficient to cause complete inebriation. This is an economical mode; for a single pipe, before it is exhausted, by being passed from mouth to mouth in quick succession, will serve to gratify a number of people.

The North American Indians exhausted their highest skill on the production of the pipe; and of all their works that remain to us, none display an amount of labor and beauty comparable with this domestic ornament. In the old-



INDIAN PIPE-BOWLS.

est mounds in the Western valleys have been found the most beautifully sculptured pipes, generally of porphyry, and in the form of the human head, or of some bird or beast. Specimens produced by the more modern races of Indians are easily distinguished by the softer materials of which they are made, and they have also less delicacy and beauty of design.

The tubes of these pipes were of hollow wood, from twenty inches to three feet in length, and were tastefully ornamented with beads and the plumage of birds, and surpassed in beauty and picturesque effect all modern pipes except the hookah of the East.

From the appearance of these relics it is inferable that, among the "mound builders" as among all the tribes of North America, tobacco was known and used. With the whole race, and from the earliest times, the pipe was ever

the grandest implement of diplomacy. In making war or concluding peace it performed an important part; their deliberations, public as well as private, had to be "smoked," and no treaty was duly signalized without the handing round of the calumet. The transfer of the pipe from the lips of one person to another was a token of friendship, a gage of honor among the chivalrous sons of the forest that was never dishonored; it was as sacred as is taking salt with the children of the desert. In all religious ceremonies it was produced with due solemnity, and its fragrant contents were cast toward heaven as grateful incense to the Great Spirit.

It is said that a monk, by the name of Roman Pine, who accompanied Columbus in his second voyage to America, purchased one of these novel toys from an Indian of San Domingo, and learned to use it. Returning to



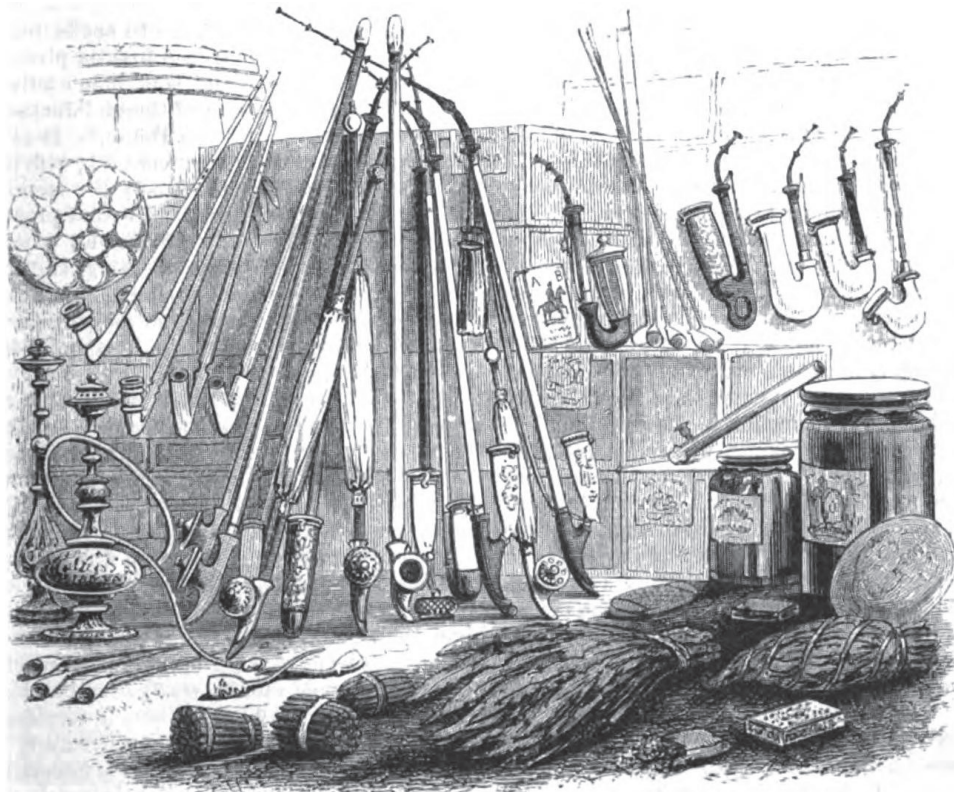
Spain he induced many persons to manufacture imitations of the aboriginal pipe, and follow his example in smoking. The pipe was first made, however, in England, by one Ralph Lane, who was a follower of Sir Francis Drake; but the fashion of using it was not established until Raleigh set the example. The Queen, who was giddy-minded and fond of novelty, allowed Raleigh to smoke in her presence, and even went so far as to use a walnut shell and straw in taking an occasional puff herself. It was in these halcyon days of Raleigh's history that he is said to have laid a wager with her Majesty, that he would give the exact weight of all the smoke that came from her pipe. This he did by first weighing the tobacco and afterward the ashes, and deciding that the difference between the two was the weight of the smoke. The Queen, upon paying the wager, very characteristically remarked, "that although she had known many laborers who had turned gold into smoke, he was the first she had found who could turn smoke into gold."

For a long time the form of the Indian pipe carried to Europe was imitated, but gradually inventors sprang up who gave new shapes and finally added many improvements. The Persians, who seem to have been wanting in their true national characteristics until the introduction of tobacco, found the aboriginal manner of using it too gross for their enervated constitutions, and to supply their wants, produced what is now every where known as the Oriental

Hookah. In this magnificent instrument the smoke is sublimated and cooled by passing through water. Thus relieved of every foreign substance, the Persian drinks it in as the breath of heaven. In many parts of the East it is the mark of signal hospitality to place the hookah in the centre of the apartment, and pass the long flexible tube from guest to guest, each one taking a whiff in turn. Sometimes the liquid contained in the bowl is rose water; in such case, the smoke not only loses its solid particles but also acquires additional fragrance. The ornamentation, in diamonds and other precious stones, on some of the hookahs belonging to princes, exceeds belief; in many instances even surpassing all the other crown jewels in value.

The Turkish Tchibouk holds a middle place between the hookah and meerschaum. Their tubes are generally from five to eight feet long, and are of cherry or jasmine wood. The bowls are made of earth found near Thebes, and are of handsome design and richly gilt. The mouth-piece is generally of amber; and the tubes are often adorned with precious stones. Among all the higher classes of Oriental life great neatness characterizes the use of tobacco.

The Germans have made the form of the pipe a subject of immense study, and the greatest possible variety is to be found among that sturdy people. The commonest, the most complicated, and the most philosophical consists of four pieces—the *Kopf* to hold the weed; the *Abguss* that serves to catch the pernicious oil which



PIPES OF ALL NATIONS.



THE HOOKAIL.

would otherwise injure the smoke; the *Rohr* or stem; and the *Mundstuck*, which is applied to the mouth. This truly scientific instrument was invented by an Austrian physician more than one hundred and fifty years ago, and has ever maintained its popularity.

The term *Meerschaum*, which is applied so generally to a particular class of pipes, is properly the name of the substance from which they are made. The Turks apply the name *keff-kil* (foam-earth) to the clay; while the same substance, when formed into pipe-bowls, obtains the name of *meerschaum* in Germany, and *écume de mer* in France, both of which signify sea froth. It was for a long time generally supposed that the substance was washed up by the sea; but it appears that the name originated in the fact that the clay, when dry, will float on the surface of water, and then appears like white foamy bubbles. The *meerschaum*, so far from being the child of the waves, is taken from beds in the solid earth. In its primitive state it is white and soft, and can be cut like cheese. It is found abundantly in Turkey, Russia, Hungary, and in Asia Minor. Upon the manufacture of the *meerschaum* great labor is expended, and they are costly, not only on account of being frequently ornamented with silver and gold, but also because great numbers are destroyed by some hidden imperfection in the material.

These celebrated bowls, when new, resemble ivory; in their using they gradually change into a variety of mellow browns, or tortoise-shell hues, arising from the essential oil of the tobacco being liberated in the process of burning. In fact, this coloring of the *meerschaum* is considered quite an art among the millions who devote their time to such matters; and the approved style, though possessing no intrinsic merit, is as much desired to be gratified as other demands made by the relentless spirit of fashion.

Every one is familiar with the Holland pipe, so perfectly identified with the old *Knickerbockers*. It is the cheapest and best pipe, according to our notions, ever used. These

are made of fine clay, and have always been preferred to any other of similar material the world over. Gouda, the seat of their manufacture, is one of the handsomest towns in the Netherlands, and soon after the introduction of tobacco into Europe its inhabitants commenced making these pipes, and eventually created a trade that, in 1720, demanded sixty millions of pipes, and employed many thousand operatives. Debreczin, in Hun-

gary, has long been famous for its manufacture of pipes from red clay, their sale being principally confined to the Danube. Ulm, in Bavaria, is noted for its wooden bowls; and the Thuringian forests of Middle Germany for their porcelain pipes, which are pressed into every possible shape, and ornamented with every known color. In England the pipe-makers are found in Purbeck, in Dorsetshire, where is to be found a fine-grained white plastic clay, eminently suited to the purpose. As the facilities of obtaining tobacco have increased, cigars have made great innovations upon the use of pipes, and their production of late years has rapidly decreased. We should perhaps be neglectful if we did not speak of the true American pipe, so much used in "the West," and immortalized from its being the favorite of General Jackson, while occupying the "White House." It consists of a piece of dried sweet corn cob, with the pith removed, to form the bowl; the stem, a joint of the cane, or reed. This rural pipe is undoubtedly the most agreeable of all others, for a new one is used at every sitting, and the cob, from its dryness and sponginess, draws out, in the process of combustion, all the pernicious oil of the tobacco, and the pith actually increases the fragrance of the tobacco itself.

Snuff-taking originated with the people of France, and was the most fashionable folly of the court of Louis the Grand. Under Queen Anne it arrived at its height in England; and the "Spectator" utters its best wit to throw ridicule upon the custom. When snuff-taking was at its height in France, to refuse a pinch was considered an affront; hence many carried boxes for fashion's sake. A gentleman of this kind, upon going into a public place, was noticed for his want of sincerity, and upon reaching home he found that his costly snuff-box had disappeared, and the following note in its place: "As you made no real use of your treasure, it has been appropriated by one who is honest in his admiration!" The melancholy death of Santeuil, at the time of its occurrence, caused



universal sorrow. This celebrated poet, with a number of his companions, were dining at the Prince of Condé's table, when all became heated with wine. One of the party, by way of a practical joke, unperceived, dropped a pinch of snuff into Sauteuil's glass. A few moments after he had taken the powder he was seized with sickness, and expired at the end of two days, after exhibiting unparalleled suffering.

The time consumed by a ceremonious snuff-taker varies from one-tenth to a quarter of his whole existence. We knew one of those happy individuals, who occupied five minutes and twenty seconds in going through the entire operation. This included the taking out of the box, the tapping on one side, the opening, the handing around, the pinch seized and placed, the box returned, the handkerchief produced, flourished, and then returned to the pocket. An ingenious American, residing in Paris, while dining at his hotel, looked out of the window, and observed a mason employed at work on an opposite building. Noticing that the man was in the act of taking a pinch of snuff, he promptly bet that he would drink a bottle of Champagne before the mason was through the ceremony. It is hardly necessary to say that he won the wager, and "had time to spare."

The Earl of Stanhope made the following curious calculation. He said that "every inveterate and incurable snuff-taker, at a moderate computation, takes one pinch every ten minutes. Every pinch, with the agreeable concomitants, and other incidental circumstances, consumes a minute and a half. Deducting a minute and a half out of every ten, and allowing sixteen hours to every snuff-taker's day, it amounts to two hours and twenty-four minutes out of every day, or one day out of ten, and thirty-six and a half days in a year"—more than one-twelfth of a person's whole life.

Ever since snuff became a fashion, the box used to hold it has been made by Royalty the evidence of esteem. If a crowned head desires to acknowledge an obligation to an individual, it is generally done by the presentation of a gold snuff-box set with diamonds. No Government has been more liberal with such presents than that of Great Britain. Following the battle of Waterloo, the rewards bestowed upon *diplomats* and soldiers engaged in the events consummated on that field of blood, the House of Commons, in one year, appropriated twenty-two thousand five hundred pounds for snuff-boxes alone, intended for complimentary presents. Napoleon very characteristically complained of the time wasted in opening them, so he placed his snuff, without covering, in his vest-pocket. Frederick the Great, who was an inordinate snuff-taker, had his "*Westentasche*" lined with tin, and he strewed the powder over his person and face with a most profuse hand. While General Jackson was President, he received from England the present of a porcelain box, of which he seemed to be very proud. Inside of the toy was a paper, stating that it was

offered as a grateful memorial from a British soldier for the kind treatment he had received while he was the General's prisoner. The old campaigner stated that he had given up the business of arms, and was then profitably employed in the business of making boxes to carry snuff. The tobacco-box of Sir Walter Raleigh is still in existence, and is of no ordinary dimensions, being seven inches in diameter and thirteen in height. More than two centuries ago, a citizen of Westminster, England, left a tobacco-box of little value to the "Post Overseers' Society," on condition that every senior officer in succession should produce it at all parochial entertainments, and upon retiring from office should add some embellishment to it or be subjected to a heavy fine. The consequence has been that, in the course of two centuries, the box has increased ten times its dimensions, being encompassed in numerous silver cases, on which are engraven curious emblematic devices; making the whole thing perfectly unique.

In this connection it is perhaps proper to notice a most scandalous report, circulated by some ill-natured persons to the prejudice of the ladies, the point of which is, that they use snuff as a dentifrice. To imagine that a device so shallow should be resorted to for the purpose of concealing the use of tobacco in its worst form, seems impossible; yet honest men have been led astray; for we find this mutilated paragraph going the rounds of our most respectable journals: "Of all the detestable, obnoxious, offensive, unnecessary, and abominable imitations which dear woman is guilty of inheriting from fallen, depraved, corrupt, and wicked man, that of snuff-dipping stands pre-eminent. How the second edition of angels—the *ne plus ultra* of heaven's best workmanship—the idol of man, the diamond of song—the gem of prose, and the crowning glory of humanity, can concentrate a table spoonful of pulverized poison, that would kill a rattlesnake, and prove certain death to every living creature except the tobacco-worm, is to us totally at variance with all philosophy, reason, scripture, taste, and refinement, and utterly incomprehensible. We wish it were a dream—we wish it were a romance—we wish it were not so; but sad reality presents the picture of an angel of beauty, with a heavenly smile, a rosy cheek, the eye of a gazelle, standing erect in all her majesty, dazzling in her robes of silk and precious stones, her form reflected in a costly mirror, holding between her delicate fingers a rattan stick feathered at the end which is constantly introduced into a box of snuff and—" The remainder is torn off, and the extract must therefore ever present an imperfect, but still a vivid, idea of what malice will do when it attempts to malign the sex.

The Duke of Marlborough was the first distinguished man who rendered chewing tobacco famous—the next celebrity of historic interest was a goat belonging to the crew of Decatur's flag-ship. This animal took his quid as regu-



MEXICAN BALCONY.

larly as any of the "old salts," and, being possessed of a long gray beard, his "cud-chewing" moved it from side to side, and caused constant amusement among all who witnessed it. One of our "later Presidents" made the "plug" somewhat conspicuous by sitting in his audience-room with it in his hand, and, while engaged in conversation, nervously tearing off bits of the compressed leaves and placing them in his mouth. Eating tobacco is essentially an American custom, and was no doubt derived from the example of the worm that lives upon the growing plant. It is particularly a favorite habit with leading politicians, and seems to be a vital qualification for a foreign minister.

Dealers in tobacco in early times were distinguished for their ingenious devices to attract custom. Not only costly divans were invented by them, but also signs of significance were originated, many of which retain their popularity unto this day. Hone mentions a man residing on Tower Hill, London, Farr by name, who greatly increased his fortune by placing conspicuously over his door the following announcement: "The best tobacco by Farr." The popular emblem is what is supposed to represent an Indian. The original one was no doubt carved out of wood, in accordance with the imagination of some cockney, and, by a singular love which the

human mind has for precedents, all tobacco-shop Indians are made after the same unnatural pattern, whether carved in this country or in Europe. A Scotchman, in his kilts and top-heavy with ostrich-feathers, and holding a ram's-horn snuff-box, is sometimes adopted. A Turk, in flowing robes, black beard, green mustache, and goggle-eyes, has his admirers. We once saw one of these singular, but, we dare say, very correct specimens of Oriental life, under which was printed: "Let the infidel work his will, I'll trust in my pipe." The most touching appeal ever made, however, was by a dealer in Vienna, who established his business by suspending from his shop ceiling a huge bowl, with a score of long tubes attached, in which ten pounds of tobacco were fired at once. One crowd followed another in the enjoyment of this leviathan pipe; the reputation of its originator became established, and, as a consequence, his fortune was made.

The feelings that overwhelm a person long addicted to the use of tobacco when deprived of it, are more painful than its positive effects when first taken into the system. We have known soldiers punished for disobedience, who would hold out against the severest discipline, and never succumb until deprived of their tobacco. In a memorable mutiny on board of one of our





RISING GENERATION.

national vessels, the misguided leader, while under sentence of death, was bold and defiant until his favorite weed was taken from him; he then became despondent, and his nervous system gave way—the same effect would have followed had he been innocent of all misdeeds—he was sinking under the want of a stimulant long indulged in, and not from the remorse that is supposed to follow crime. It is common for persons suddenly immured in prison to stipulate for their tobacco, but never for their food. An anecdote is related of a poor German, who attracted attention by continually walking to and fro between a baker's shop and a tobacco store, holding a few pence in his hand. He finally solved the mystery of his movements by exclaiming: "I would like to have some bread, but I would not miss it after all as much as I would my tobacco."

We once had two acquaintances who were remarkable for their abuse of the weed. To such an extent did they use it, that their constitutions were seriously impaired, and they determined to abandon the habit, to escape from a premature grave. It so happened that they made their pledges of abstinence at night, and the following morning they were some miles in the country on a fishing excursion. After the excitement of arranging their tackle and throwing their hooks into the water had subsided, there came the quiet anticipatory of "a bite." "Presently," said one of the gentlemen, who afterward related the incident, "the log on which I sat commenced whirling round, the just rising sun grew dark in the heavens, and all nature dissolved in a death-like tremor, that seemed to divide my soul from my body, and I fell headlong into the lake. Fortunately the cold bath brought me to consciousness, and, reaching the

shore, I found my friend pale and insensible on the grass. Rousing him from his stupor, we jumped into our buggy, leaving our rods, reels, and lunch disregarded on the ground, and galloping like mad down the road, never stopped until we reached a country store, and seized, with the avidity of starving men, upon some tobacco, but it was a long time before our systems were restored to quietness, and we were capable of coherently explaining the causes of our, for the time-being, apparently insane conduct."

Dr. Nott, in his deed of trust, conveying the enormous sum of money made over by him for the endowment of Union College, makes it a condition that every professor is to avoid the use of tobacco in any of its forms, yet in all future time this clause will probably be a tale that is told, and the drowsy professor, who makes his living through the industry and thrift of Dr. Nott, will, amidst the clouds of smoke of his well-filled pipe, wonder why such an impracticable matter was introduced into the last will and testament of a great and good man. We believe this, because the most despotic laws, the most signal punishments—even the dictates of the tyrant fashion itself—have never been able to arrest the habit of using tobacco in those who had formed it. Nothing will do this but that high moral courage which says, "If meat make my brother to offend, I will eat no more flesh while the world standeth." Rare examples of such resolutions are recorded, but they indicate a bravery that the soldier who faces the cannon's mouth can not imagine, and only the soul capable of being a martyr can illustrate.

Some persons are so constituted that their systems can never overcome a nervous tremor brought on by the scent of tobacco—the slightest indication of its presence, even upon the open

air, making them faint. A gentleman widely known in the fashionable circles of English society, was absolutely driven into obscurity by this peculiar physical sensitiveness. He had to abandon all mixed company, and all public places, and confine his associations to individuals who, he could be assured, would not offend him by using the weed, or carrying it concealed about their persons. We knew a gentleman, to whom tobacco was but little less obnoxious, that was awakened at midnight by a sense of oppression, a difficulty in breathing. Supposing that some of the inmates of his household had offended by indulging in a smoke, he instituted inquiry, but found no one guilty. The cause of all his trouble was finally traced to a "short-legged pipe," that some one had dropped in front of his residence. This removed, the air was restored to its wonted purity, and the gentleman to his comfortable nap.

Dr. Aldrich, a celebrated scholar and divine in his day, was proverbial for his excessive fondness for the pipe. It was so notorious among the students under his charge, that on one occasion a wager was laid between two or three that, although very early in the morning, the Dean, who was at that time in his room, would be found smoking. On their being admitted to the Doctor's presence, and announcing the object of their visit, the Dean, with perfect good-humor, replied, "You see, Sir," addressing the party who gave the challenge, "you have lost your wager, for I am not now smoking, but only filling my pipe."

As one of the divisions of our army, under Scott, was proceeding on toward the city of Mexico, filling the "national road" for miles with a serpentine train, a number of monks, residing in a monastery situated on a neighboring

eminence, in picturesque procession descended to the road-side, chanting hymns, the leader bearing before him a silver box, on the top of which was a lamp burning before a cross, and an aperture to receive contributions from the charitably-disposed. As our soldiers passed along, many of "foreign birth" "contributed of their pay," and received a blessing from the awaiting monks. Finally a tall Yankee, belonging to one of the New England Regiments, upon whose clothes still rested the fragrant perfume of the Aristook pine, stopped before the contribution-box, dropped his musket to the ground, and commenced searching in his pockets. It was evident that he would give something. Having completed his explorations, he unhitched a short-stemmed tobacco-pipe from the string that served as a band to his slouched hat, and filling the bowl with the tobacco that had taken him so long to find, quietly lighted it at the *holy fire*, then, perfectly unconscious of having committed an improper, much less a sacrilegious, deed, he wended his way onward toward the fabled halls of the Montezumas. The eyes of the old friars, who witnessed this profanation, fairly rolled out of their sockets with surprise and horror, and they felt an additional dread of the barbarous North Americans, who were, according to their estimation, not only giants in strength and eagles in courage, but also heathens and heretics of the most formidable degree and the most irreclaimable kind.

It is related of a Dutch sailor, that while sitting on the gallows he asked for "a last smoke," which being granted, he was soon absorbed in the luxury, thinking nothing of the future, only of the present. When told that the fated moment had arrived, he carefully laid aside his pipe, and prepared for the "terrible leap." Most unexpectedly, his pardon was read, which being concluded, with tears of gratitude in his eyes he seized his still warm pipe, and said, "I was sure thou would'st not be out so fast."

Toward the close of the reign of Louis the Fifteenth of France, a Turkish embassad r residing in Paris, insisted upon smoking while attending the theatres. So sacred was his person considered that the police dared not prevent him, although the whole audience was annoyed, and constantly expressed disapprobation. Discovering the cause of the frequent interruptions of the play, he pronounced the authors of it "a mob," and with increased zeal puffed his tchibouk.

We well remember an old Irishwoman, who used to sit at night, to display her apples, beneath the radiance of one of the gas-lamps near the City Hall. She was an old crone—the very personification of a virago. For hours she would watch the passers-by, repeating to herself innumerable prayers and maledictions, and although a merchant in fruit, never good-natured, even amidst the excitement "of a sale." One evening, as we passed, we found her enjoying the pleasures of a short pipe. Here face rested upon her hand—her eyes were seeing visions—



LOND OF SYMPATHY.





COMFORT OF SMOKE.

her mouth was wreathed in a smile. What did she care for the sordid gains of commerce? Poverty, and its accompanying horrors, had melted into joyous inspiration—her soul was wrapped in Elysium. Meanwhile the rude boys had discovered her forgetfulness, and when she awoke from her reverie, it was to find that her property had been filched, and that her trip to dream-land was enjoyment acquired at the expense of comfort in this.

Among all the practical evidences of sympathy which the women of France displayed for their suffering kindred in the Crimea, none so deeply excited a universal sentiment of admiration as when the ladies of Bordeaux solicited subscriptions for the specific purpose of purchasing tobacco and pipes for the use of the heroes of Alma and Inkermann. There seemed to be a universal feeling that this was more genial, more thoughtful, more touching than the sending of even food and raiment; and when the venerable Archbishop seconded the labors of his flock, by collecting money with which to purchase wine for the sick, enthusiasm rose to its highest pitch.

Some years ago, an American gentleman, who was spending some time in Havana, noticed, one evening, in an obscure street, a person approaching him enveloped in a cloak, his face concealed, yet persistently smoking a cigar. The fragrant perfume, as it spread itself on the evening air, suggested the enjoyment of the same luxury, and, pulling out his case, he asked

the mysterious perambulator for "a light." The desire was granted, and the American for an instant lit up his features by the ignition of his cigar. The stranger started back with surprise, exclaiming, "Had I not seen your face, I should have assassinated you for another person!"

Frederick William of Prussia, the father of Frederick the Great—unlike King James—had a royal liking for tobacco; and a picture, representing his "smoking room" and its inmates, is still preserved in Berlin. His Majesty, in plain clothes, is sitting in the midst of his company, while the Queen is lighting his pipe; on his right hand and left are his Ministers and Generals, also with pipes. The learned Gundling, evidently in a very loud voice, is reading a newspaper. There is no expensive furniture in the apartment; the table is without a spread, and the seats are merely wooden benches. It was in the smoking room that the irascible and more than half-crazy monarch enjoyed his only pleasant hours; for he often entered gloomy and peevish, but never left except in excellent humor. At these social parties every one was permitted to speak his mind frankly, comment upon the Government freely, and even criticise the conduct of the King: thus he had an opportunity of learning many things which would otherwise have been concealed from his knowledge. Fortunate, indeed, would it be, if smoking rooms, were common among all the rulers of mankind, that they might occasionally hear the language of truth instead of the ever-fulsome strain of interested flattery.

Fanny Kemble used to relate, with great gusto, a cigar adventure she met with while traveling in Georgia. It appears that the day was hot, the roads rough, and she an invalid—the passengers in the stage, herself and a gentleman. As the heavy vehicle rumbled along, there mingled, with the dust that constantly penetrated its interior, the fumes of a most execrable cigar. Every blast of the "Stygian fume" sent a tremor of deadly sickness through Fanny's heart; the gentleman, her traveling companion, remonstrated with the driver, explained the mischief he was doing, and promised the independent Jehu, at the end of the journey, the reward of twenty-five choice Havanas if he would throw away his vile weed. The driver's reply was, "Yes, yes, in a minute;" but the evil complained of continued until finally it became insufferable. Then it was that Fanny leaned out of the coach-window, and said, "Sir, I appeal to your generosity to throw away that cigar; and I know, from the proverbial politeness of the Americans, that my request will be granted." "Yes, yes," said the driver, with some trepidation, "I intended to do it; but I wanted first to smoke it short enough to put in my hat!"

In conclusion we would say that a curious and instructive work could be written upon the influence of tobacco upon the intellectual character of nations. It makes the French more gay, the Spaniards more grave. It has con-

firmed the Germans in their speculative philosophies, and made fatalism the constitution, instead of a belief of the Moslem, and weakened the animal activity of all. What was heretofore action is now smoke. The Turks, who, before the discovery of tobacco, were the terror of Christendom, have sunk under its enervating influence into second childhood.

The Hollanders—whose ancestors wrested a country from the waves of the ocean, and once swept the seas with a broom, emblematical of their naval prowess—now live upon the exploits of the past, and smoke undismayed amidst all the confusion of the present and the threatenings of the future. But in spite of these sad examples of national lethargy before us, we must confess that we sometimes envy the refreshing calmness of their stagnation, particularly when contrasted with the death-inviting activity of the American character.

The use of tobacco upon our own people is exhibiting its effects by increasing the mental activity at the expense of the physical frame. It is stripping our men of all corporeal weight, and leaving them, like over-trained steeds, to fly across, not travel, the field of life. Of course the career is brilliant, but necessarily somewhat short. The rising generation is attenuated, but the brain is large—the jaws are shrinking up and crowding the teeth, but the imagination is expanded, and self-confidence knows no bounds. What the future will develop, no one can determine; but if our disregard of natural laws is persisted in—if we cultivate only the intellectual, and forever neglect the well-being of the earthly temple—we must eventually resemble those ambitious steamers whose engines, being too large for the hulls, as a consequence shake themselves rapidly to pieces by the very power that sends them ahead. While contemplating the evils of such a result, we can not but regret that we are not as a nation possessed of a slight infusion of that refreshing slowness so peculiar to the Turks and Hollanders—that our immense consumption of tobacco should not calm *our nerves*—that its smoke should not encourage us in the occasional practice of quiet aspirations. If this were the case, then tobacco, “well-qualified” and “opportune taken,” would indeed be a “virtuous herb,” and its enemies become as silent as are the ashes that fell from Uncle Toby’s pipe.